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SUNDAY-SCHOOL EXTENSION

BY

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THE PRESBYTERIAN COMMITTEE OF PUBLICATION.

Sunday - School Extension

THE GROWING SOUTH.

THAT must indeed be a remote region in the wide Southland that has not of late felt the stirrings of new life. Better houses and roads and schools and churches and farms; more factories and mines and railroads; new telegraph and telephone lines. The hoarse cry of the cotton mill whistle is answered by the shrill shriek of the saw mill. The trolley car sings merrily beside the side of the roaring train, and the honk of the auto car warns us of the approach of a new power. So far as census returns reveal the facts at present, Birmingham, Ala., has had the largest per cent. of increase in population of any city in the United States. Small towns and villages are in the line of march of the Progressives who plant trees and lay out parks and mend the ways and paint the houses. Yes; things ARE improving "down South." And we will all rejoice again and again.

LARGER PLANS.

Plans that were in use ten years ago must be revised and enlarged. Twenty-five years ago we could wait while pick and spade slowly built our railroads; now the steam shovel eats up dirt and rock, a ton at a mouthful. Individuals and communities that will not adjust themselves to the new order must pay the dearest price ever known—DECAY. Our Church must move too. The principles on which we rest our life are fixed and unchanging. But methods must alter with altered conditions. If we are to receive our share of the new population, we must apply new methods, or use old methods in a new way.

There is scarcely a community in our bounds that has not had some increase in population. The Southern cities and towns have grown tremendously. Almost every established church is now face to face with a new opportunity *at its very doors*. If we are to receive our share of the new population, we must apply new methods or use old methods in a large way. The Session that deliberately allows its own community to be neglected spiritually must have peculiar views of its solemn obligation laid down in our Constitution. It is no time to stop and discuss. The occasion is ripe for action.

ENCOURAGEMENT FROM THE PAST.

Let this little table tell the story of our steady growth in Sunday School activity from 1861 to 1910, giving the enrollment by five year periods:

SUNDAY SCHOOL ENROLLMENT.

1861	1865	1870	1875	1880	1885
9,850	18,500	47,000	67,000	93,000	97,000

1890	1895	1900	1905	1910
124,000	154,000	162,000	193,000	226,000

WHAT CAN BE DONE NOW.

The Synodical Committees of Publication and Sabbath Schools may well consider the *whole territory* under their care and bring the strongest pressure possible to bear on the Synod in favor of Sunday School Extension. Plans may be laid for a great popular meeting on the subject at the next meeting which should be carried out with enthusiasm and spirit.

Presbyterial Committees may bring direct pressure to bear on every church in every Presbytery to explore the territory around it to discover any spiritually neglected neighborhood, and to plant in it a Sunday School and maintain it with money, literature and workers. This policy should certainly be adopted in all our cities. Many splendid

results have already been gotten. All the work should be maintained and increased with the utmost energy.

Individual Churches, wherever located, must take up the work. In the Synod of Mississippi under the wise and aggressive leadership of its Committee of Home Missions through its superintendent, Mr. W. C. Smith, directly or indirectly aided in six months in the organization of six new Sunday Schools with a total enrollment of 301. The spirit of extension has taken hold of that Synod and they are now at work endeavoring to add 5,000 new pupils to their schools in twelve months.

Here is a gracious opportunity for *individual Christians*. Many of those who are at work in our churches now have reached their limit of time and energy. It is not just to lay on them any greater burden. But there are multitudes of church members who are doing no special work. There is no doubt that many of these can be enlisted, if tactfully approached in the name of Jesus Christ, and invited to do a certain piece of work in connection with a new school. Many today are idle because "no man hath hired them." Here lies an open field for training young Christians who, if they be not yet ready to teach, may do valuable service as secretaries, librarians, assistants in the Primary Department, musicians or visitors. The Mission Sunday School has often been the best training ground for the Church.

Just give a minute to Mr. W. C. Smith, the superintendent of Synodical Home Missions and Sunday School Work in Mississippi, while he tells you this:

"Pursuing the Home Mission idea through the organizing of Sunday Schools in destitute places, we have organized during the past six months, 6 new Sunday Schools which have an enrollment of 301 members. One of these schools has developed into a duly organized church. Another has bought

a lot and erected a building at a cost of $2,000. It is thus clearly demonstrated that the Sunday School Mission is true foundation work, resulting eventually in the establishment of churches and largely increased interest and influence. It is building the Kingdom with no uncertain march.

One glorious thing about this work is that it is one in which a Christian of only ordinary talents can accomplish a great deal. It just takes faith and perseverance—no special genius, though it is also a work in which you can expend all the ingenuity and cleverness you may have with profit. It is a work that, though sometimes difficult, brings its own reward and satisfaction in the doing. It is a joyous work. The very thought of putting God's Word in a place where it was not before is thrilling. Or, of getting people to study it regularly who formerly were neglecting it and neglecting to teach it to their children and to their neighbors—that is an inspiring thought."

WHAT IS A SUNDAY SCHOOL MISSIONARY?

A Sunday School Missionary is a person properly appointed by authority of the Church to organize new Sunday Schools in spiritually destitute neighborhoods and to arrange for their permanent support. He may be employed by Sessions, Presbyteries, Synods or the General Assembly acting through the Executive Committee of Publication. When the Executive Committee of Publication appoints him, he labors under the immediate supervision of Presbyterial Committees, to whom he reports. His duties, briefly stated, are to visit from house to house in a neighborhood in order to inform the people about modern Sunday School work and consult them about organizing a school near by; to organize the school, helping in the selection of officers and teachers and literature; to keep in direct touch with the new school until his services do not seem to be needed longer; to aid in

organizing now and then conferences and institutes for the discussion of better methods and equipment. It will be seen that he is the true pioneer of the Church, going before the home missionary to prepare for his coming and permanent settlement.

ON THE FIRING LINE.

On January 1st, 1911, Sunday School missionaries were at work as follows:

In Kanawha Presbytery, West Virginia, *Mr. R. B. Crossman*, giving his whole time to a most needy and inviting field amongst coal miners and lumbermen. The Executive Committee pays a part of his salary.

In North Carolina, Concord Presbytery, *Mr. R. E. Piercy* is giving his whole time to work in Yancey County, and prospecting in Madison County in Asheville Presbytery. The Executive Committee pays his whole salary. In Fayetteville Presbytery, *Mr. C. T. Beall* began work in November in Johnson County, his salary being provided in part by the Executive Committee of Publication.

In Tennessee, *Mr. C. N. Ralston* began work in Columbia Presbytery in November, the Executive Committee of Publication providing part of his salary. In Western District Presbytery, *Rev. Wm. Thorne* has been at work with remarkable results for more than five years. For more than a year the Executive Committee of Publication has provided part of his salary.

In Mississippi, *Mr. W. C. Smith* has been at work for all his time as the Synodical Superintendent of Home Missions and Sunday School Extension with every evidence of God's favor, the Executive Committee of Publication paying a part of his salary.

In Louisiana, *Rev. W. H. Leith* has been doing fine pioneering work in New Orleans Presbytery amongst French-speaking Roman Catholics. In Red River Presbytery, *Mr. H. K. Lineback* is visiting and organizing all of his time in old and new

communities, the Executive Committee of Publication paying part of their salaries.

In Oklahoma, *Rev. E. H. Moseley* gives a fourth of his time to visitation and organization chiefly in the Eastern and Southern part of the State, his time being paid for by the Executive Committee of Publication.

In Texas, *Mr. R. Waller Blain* is giving his whole time to work in Western Texas Presbytery, his labors having been confined to the Coast Country and the Lower Rio Grande Valley. His salary is paid in full by the Executive Committee of Publication.

In Oklahoma, *Rev. Jno. Holden*, a Choctaw Indian, works amongst the Choctaws for part of his time for which the Executive Committee of Publication pays him.

During the months June, July and August, 1910, *Mr. J. W. Hickman* labored in Indian Presbytery in Southeast Oklahoma; *Mr. Henry Pollard* in Paris Presbytery in Northeast Texas; *Mr. Roy F. Cleveland* in Brazos Presbytery in South Texas; *Mr. T. C. Delaney* in Abingdon Presbytery in Southwest Virginia. These are young men, all students, and did valiant service under many difficulties, their salaries and expenses being paid in full by the Executive Committee of Publication.

Here is a statement that gives a partial view of what these brethren have accomplished:

RECENT RESULTS.

From April 1st, 1910, to October 31st, 1910, thirteen men labored with the Committee for a part or whole of their time. During this time they visited old schools 293 times, and organized 54 new schools with 1,895 new pupils enrolled. They made 3,425 visits in the homes of the people, travelling 30,163 miles in all. Directly or indirectly they led to Christ 442 persons. They organized more than seven new schools each month with an average

enrollment of 35 pupils. Out of some of these new schools vigorous and hopeful young churches have already been organized. In a very important sense they are the seed-corn of the Church.

VAST UNREACHED REGIONS.

Our eyes have often and long been turned towards the vast reaches of country in the Southwest, where neighborhoods and even towns are spiritually destitute. These regions are fast filling with people drawn thither by rich lands made productive by irrigation and modern scientific methods of farming. Opportunities for Church extension in Oklahoma, Texas and New Mexico exist today that certainly will be lost to us within a few months if we do not seize them at once.

OPEN ARMS OF WELCOME.

Our Executive Committee has been urged to help put workers in Arkansas Presbytery, in Memphis Presbytery, Tenn., in Cisco Presbytery, Texas, in Dallas Presbytery, Texas, and to enlarge its gifts for Columbia Presbytery, Tenn. The Woman's Missionary Union of Paris Presbytery is raising money for a Sunday School missionary in their bounds. The truth is that there might well be a worker in almost every Presbytery in our bounds.

SOME TESTIMONY ABOUT CONDITIONS.

Here are some testimonies from workers in the field as to conditions:

"Of the 374,294 people in the bounds of the Presbytery, only 59,736 are members of the various churches, leaving 316,558 who are not members of any Church. Less than one in six of all our vast population is a professed Christian. Of those who are Church members less than one-fourth are active, consecrated Christians. In all the Sabbath Schools of the different denominations there are only 29,561 pupils. There are more than three hundred thou-

sand persons in the Presbytery who never attend a Sabbath School, and with a large proportion of these their failure to attend is entirely due to the fact that there is no church or Sunday School in the community where they live. There are many hundreds of families without a line of God's precious Word, or any religious literature of any kind. Without ministers, churches, Sabbath schools, or Bibles, what can we expect but that all these many thousands perish in ignorance of God and the Gospel of His Son, our Saviour? What excuse can we give to our Lord if we fail to carry to these, our brethren here in our very midst, the message of salvation. Their hearts are burdened with a consciousness of sin and they are constantly pleading for the preaching of the Gospel. The fields are white unto the harvest and souls are perishing in this great needy Home Mission field.

"A Sunday school in which not one member can read is indeed a very primitive affair, but I feel that it is better than nothing and I encourage them to go ahead. They meet and sing and talk about the sermon last preached in their hearing, and about the little they know of God's Word, and then some one prays and they go home. When I am with them I preach and ask many questions about the Bible and the knowledge some of them possess of God's Word is under all the circumstances remarkable. I have organized several such schools and their inability to read accounts for the fact that I have not ordered our Sunday School literature for them. If we only had some good man or woman to go to all these communities and teach the people to read and lead in the Sunday School work, the problem would be solved, but who will go into these far remote communities and live and how could we pay them if we could find some one to go? I have only one school at one place in all this great field where at least thirty schools are

sorely needed. However, there has been some improvement in our public school system and I am hoping for better educational opportunities for my poor neglected people ere long. Many grown men and women to whom I have given Bibles have learned to read with no help and no text-book except the Bible I placed in their homes."

"There are about six counties without a Presbyterian church, and while we have not personally visited them all, judging from the destitution in those counties I am acquainted with and where we already have several churches, there must be greater destitution in said counties where we are not operating. We know of several communities large enough to support churches, fertile soil and otherwise prosperous, that rarely have the Gospel preached and no Sabbath schools and no religious effort."

"I spent considerable time in visiting among the families, many of which I found have no member able to read a verse in the Bible, have no Bibles and no knowledge of the great plan of salvation, or how they might come unto a Redeemer and be saved. That their hearts desire better things is shown by the eagerness with which they listen to the old, old story, and accept the offered mercy."

"I came here yesterday on my wheel, a distance of ten miles, from the home of the superintendent of the Sunday School where I spent Sunday night. We had good crowds at.....and also ....., where I rode on my wheel Sunday afternoon. The work at..... is not well fixed as we have to resort to a makeshift for a leader, letting the ladies do it.

"The work was started at.....last Sunday, October 23rd, and we had from 50 to 54 out. It was glorious and I think we will have maybe more, though one or two families will move away.

One moved this week, but another came in today from Georgia whom we may get though they will live right far from the school house. But it seems in the work in all this section we must be tried and tried. After thinking I had a leader practically engaged, he has gone back on me and we are having a hard time to persuade him to take the work. I pray he may or some one may be raised up. The suspense is bad and the uncertainty hard on the work.

"I spent two right hard days on my wheel at .....this week. It will be hard work there and sometimes my faith gets mighty weak, I'm ashamed to say. But there is abundant opportunity for work there so far as numbers go and so far as destitution is concerned. These neighborhoods in old settled communities without work are pitiable."

"This is a thickly settled country and signs of prosperity are on every hand. From my car window I could see field joining field as far as the eye could reach in which crops of corn and oats and wheat, alfalfa and in some localities cotton grew to rare perfection. The harvesters were all busy cutting their wheat and oats and alfalfa. With another rain or two a heavy crop of corn will be made. A farmer's house could be seen on every quarter section, sometimes less, sometimes more. Good school houses are found all the way through the country where we hope good Christian teachers teach, but in many cases we know this is not so. For alas, the spirit of commercialism has taken hold of the teachers of our public schools and many of them teach only for the dollar there is in it and trustees commonly employ teachers without asking whether or not they are Christians.

"Now as to the religious side of the situation, will say that every town and city has its churches.

The Gospel is preached in some form in one or more churches of every town along the railroad with rare exceptions, but I am told that out through the country there is little substantial work being done by any denomination. The country folk for the most part are the prey of the Holiness and Hardshell Campbellites. In other words the "old line" religions are operating principally along the railroads while the "wild cats" are tearing up the country. Our Methodist and Baptist brethren are doing more in the country, and more in the towns too as for that matter, but for the most part the country is fallow ground. This is the religious situation considered as a whole."

"I find over the country that the..... have hurt our Church and Sunday School very much in many little ways. They are the cause of a number of our schools being broken up, and some of our schools in the past have suffered ill treatment at the hands of.....superintendents, teachers and preachers. Still I treat them kindly and give them a good word wherever I meet them. The .....people are kind to us where we are. At.....the..... pastor told me after I told him my business—'I don't think we need any more Sunday Schools here, and I think you ought to get out and help us to get all these children, that are not in any school, into ours.' Thank the Lord, we have a fine prospect there. I have lectured to many union schools over the country. They invited me to and through the interest that some Presbyterians have in the Sunday School and some Presbyterian children attending. I am persuaded to stay over a few days and help them. I have many opportunities to organize union schools, but have never done so yet. When I begin to tell them about the Bible school with Presbyterian literature, they tell me, like the

above told me. I found a so-called union Sunday School conducted and taught by Presbyterian using.....literature.

"You will notice.....in regular report. The place referred to is six miles Southwest of the town by that name. Within the radius of two and one-half miles there are two and one-half Presbyterian families and one and one-half Baptist and Methodist families—four in all. Spent two days there and canvassed the community inviting every one to a meeting to be held at 3 P. M. Sunday. These American families cannot speak French, neither can they speak a word of English and have never seen the inside of a school house and but seldom have any of them been to church. It is only within a few years that these American families have located there. They stand high in the respect of the Creoles. They are taking a decided stand for a day school and before many months it is to be hoped they will have one. I have urged the importance of it wherever I went. Sorry it rained just about half an hour of meeting time so it hindered a good many from being present. No missionary of any kind has been out there. I am the first one. The meeting numbered 23, 13 Creoles and 10 Presbyterians, etc. I am to return again Christmas. We are all delighted with the prospects already in sight. Permit me for the sake of variety to tell you how we went about the matter.

"I invited them to come and hear me sing mass in French at Mr. Smith's. One said to me: 'What is your religion?' I replied: 'Mr. Smith's.' He said 'Yes, all right.' (Mr. Smith is a member of our Church in.....). Well, I had to sing when they came and so sang to them a dozen French hymns. When I got through that part of it, I said: 'That's how we sing mass.' They were delighted. Then I read the second chapter of St.

Luke and explained as we went along. Told them why we cannot take Jesus in our arms as he did, but God gave us all each a heart and he wants us to carry Jesus there. Explained how the head had to work with the heart. If weather and roads are favorable we expect to have a great time with them Christmas. Pray for me."

WHAT IS THE COST?

Several matters must be considered before we can determine just what it will cost to support a Sunday School missionary. Salary must first be considered, and that is settled by agreement with the missionary whose age, experience and personal needs must enter in. The minimum salary is about $50 a month, $75 a month being a fair average. The missionary's expenses while in the field must be paid. They include the cost of board and travel, of printing and postage, and will amount to from $25 to $35 a month according to circumstances. Expense accounts are itemized and inspected. The whole annual cost of supporting a Sunday School missionary for his whole time will be from $900 to $1,320. The policy of the Executive Committee of Publication forbids the employment of a missionary until the necessary funds are guaranteed, and payments of salary are made monthly. Some times the Committee pays the whole salary and some times a part, but the whole sum must be guaranteed before the work is begun.

WHERE DOES THE MONEY COME FROM?

The Executive Committee of Publication has two sources from which it draws its funds for extension. A certain amount of the balance left after the payment of the expenses of the business is given to the support of missionaries and to the donation of literature necessary to the life of new schools. This amount varies with business conditions. The

business standing of the Committee must be amply protected both as to capital and cash in hand.

The chief source of income for this work is the collections ordered by the General Assembly. One of these collections is made in March of each year in the Churches. The other collection is made in the Sunday schools on Sabbath School (or Rally) Day, the first Sunday in each October. A carefully itemized statement of the needs of this vital work was laid before the last General Assembly which took the following action: "That the sum of $31,500 be raised by the churches, Sabbath schools, societies and individuals of the Church for Sabbath School Extension Work for the coming year, and that Publication Committee be authorized to suggest to the Presbyteries their pro rata of this amount, and that every church and Sabbath school be urged to have a part in the offering."

Last year, 1,311 churches out of 3,324, and 917 Sunday schools out of 2,700 gave to the work. Did your church and school help along? If every church and school will only take the collection as directed, much work now neglected can be promptly taken up.

The Executive Committee of Publication stands squarely in favor of the budget plan for raising its funds. If the Sessions will only decide how much their churches shall give to benevolent objects, carefully conduct an every member canvass of its people till the whole sum is covered by subscriptions, and give Sunday School Extension its just percentage, then indeed will the work go forward by leaps and bounds.

SUMMING IT ALL UP.

Sunday School Extension offers a most profitable field for investment of the idle energy in old established churches. It brings the living Word of our God through the Sunday School into neighborhoods

destitute of spiritual light, freedom and holiness. It circulates effectively the clearest and simplest explanations of that Word and puts beautiful and adapted Christian literature into the hands of the people in the form of papers for children and youth, and through the Sunday School library brings approved books to many a fireside. It plants the words and music of standard hymns and Gospel songs in the memory of multitudes of children to cheer them onward and to make melody in the family circle. It widens the horizon of people by bringing to them the story of the other lands and people. It elevates the social standards by drawing young and old together under Church influence. It lays the foundation of multitudes of noble churches that bless mankind far and near. Above every other result Sunday School Extension is the means of bringing great numbers of people into personal relation with Jesus Christ as Saviour and Lord. What is your personal relation to this multiplying, intensifying, energizing, saving work?

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms."

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